

EXPLICATION, OF THE ⁷²RISEL BANNER.

Containing a Brief Interpretation
& Declaration,

Of the Forme & Fashion thereof, as also
Of the Matter therein Expressed.



ANNO

1640.

Psalms 20. Verse. 1. 5.

The Lord heare thee in the day of trouble: the Name of Iakobs God defend thee, &c. that
Wee may reioyce in thy saluation and set up the Banner in the Name of our God &c.

Psalms 60. Verse. 4.

Thou (O God) hast given a Banner to them that feare thee, that it may be displayed because of
thy Truth.

EXPLORATION
OF THE LEBBESBANK

Continued from the
last page

Of the LEBBESBANK, and
Of the Manner in which it is



Annals

The LEBBESBANK is a
mine of coal, and is
situated in the
parish of St. Andrew,
County of Down,
Ireland.

The Preface.

SInce never Man at any tyme could so wysely frame his Work or compose his Wrytings but (it comming to the Publike view) either Ignorance or Envy (if not both) *Verie* Enemies to Vertue did always labour to Under-Myne the Sinceritie of the Author, seeking (with the pricking Spider) to draw theyr Venem out of the best Herbes and sweetest smelling Flowres? I Considering this, darre promese no Securi-ty to My self (tho a continual Amator yet no dayly Practiser) being but a new grafted Impe in comparison of those innumerable flourishing famous (and yet neverthelesse controlled) Poets, Notwith standing (being mooved with a entire Affection towards al those that from theyr Hearts wish, Labour for, and Ayme at, the Peace of Syon) I have enterprysed and, by the Grace of God, finished and perfyted, My first Fruit, Intitulate Thrissels Banner? And knowing that the same shal rencounter, and come to, the Hands and Eyes, both of Friends and Foes, which I al include in three Ranks, the First, Wyse and Understanding (only Absolute Friends) the Second, Ignorants (both Friends and Foes) the Thrid Malicious Partial Calumniators (only Absolute Foes) Therefore I have thought it most Necessary and Expedient (for Preventing and Eschewing, so farre as possibly I can, al false Glosses of Adversaries) to Accompany and Convoeye the foresayd Banner, with this My owne Explication, where in I have (so Briefly and playnly as I could) faythfully Declared My Meaning and Intention in everie thing,

as wel anent the *Forme* of it , as concerning the *Matter* and words therein containned ; which I Hope shal tend , To , the *Comfort* and *Edification* of the *First* , *Instruction* of the *Second* , *Conviction* and *Disclosing* of the *Thrid* , and in Al and Everie one of them , to the *Glory* of *God* , whom I earnestly beseech to Maintayne His owne Cause , to Strengthen Encourage and Assist the *Defenders* thereof , to Open the Eyes of such as yet are *Blinded* , to Arme al those that suffer Persecution for His sake , with *Wisdom* and *Christian Patience* , graunting thame , that passing Natural understanding , *Peace of Conscience* Here in this Lyfe , and in His owne good Tyme Everlasting.

Repos Ailleurs.

Expli-



Explication of the Forme & Fashion of Thrissels Banner.

The Booke.



Signifyeth *The Byble* and consequently *the Word of God*, which ought to be the *Foundation and Ground of our Attempts*, as being *the only infallible Rule* whereby al the *Imaginations, Thoughts, Words, Resolutions and actions of Man* should be Squared.

a Ios. 1. 8.
Pla. 119. 105. 173.
Pla. 119. 73. &c.
Isai. 40. 8.
Isai. 66. 25.
Luk. 8. 21.
Ioh. 5. 24. 38.
Heb. 4. 12.
1. Ioh. 2. 5.

The Sword.

Signifyeth *Authority*, and the standing of it upon the Byble, b Rom. 13. 1.
Signifyeth that *al Authority is of God*,

c Rom. 1. 7.
Prov. 8. 14. 16.
Dan. 2. 21.

The Thrissel Crownded.

Signifyeth *the Kingdome of Scotland*, Item the *Binding and Knitting of the Thrissel and Sword* each one to other, Signifyeth the *Mutual Band betwixt King and Subiects*, Item the *Thrissel Decoring the Sword* Signifyeth that *the Honour of a King standeth in his Subiects*, Item the *Sword carying up the Thrissel* and so the *Thrissel Rolling*, and (as it were) *Growing upon the Sword*, Signifyeth, as *Kings* ought to *Maintayne and Defend their Subiects*, being (under God) a *Rest and Refuge* unto them, so *Subiects* are *Bund and Obligated* to give due *Respect and Honour* to theyr *King* and to *Obeey* theyr *Superiours* in al things *Agreeing with the Law and Commandement of God*,

c Rom. 13. 1.
1. Rom. 13. 1.
1. Pet. 2. 7.
g A3. 4. 19.

The Garter.

Signifyeth *The Bond of Peace*, Item the *Garter binding the Sword* (by a *Knot* about the *Gardes* thereof) in and fast to the *Sheath*, and so going upward through the *fyve Rings*, with *wouppings* about the *Sheath* fastening the *Sword* to the *Banner*, Signifyeth that of al *Estates*, that is the *most Happy*, which (next unto the *True Light of Gods Word* and His *Pure Worshipp*) *Enjoyeth a Blessed Peace* Especially within it Self when *King and Subiects*

b Eph. 4. 7.
Col. 3. 14. 25.

i Isai. 54. 13.
Zeche. 1. 19.
Luk. 10. 7.
k Levi. 26. 6.

Num 6, 16
 Psal 39, 11.
 Psal 117, 11.
 Luc 2, 14.
 2. Theſ 3, 6.
 1 Pet 1, 13, 16.

Subiects of al Ranks, are (as it were) wrapped together in ¹ *Unitie* *Peace* and *Brotherly Love*. Item the two *Loose-binding-Ends* of the *Garter*, Signifye that alreadie some *Knots of Peace* are *Louſed*, And as there is only resting one *Knot* about the *Gardes* and another about the *Thriſſel*, ſo Peace betwixt *King* and *Subiects* is in a *weake Eſtate*, and be al ontward appearance (except *The Lord of Peace* Prevent it) verie neede at ane *End*, Item as the *Sword* can not be *Drawne*, unles, that one (get resting, fast) *Knot* about the *Gardes* be either *Louſed*, or *Broken*, and that being done, the *Garter* that *Hing* wholly *Louſſe*, and not be able to beare up, or *Keep* fast, neither *Banner* nor *Thriſſel*, So if the *King* Enter againe in *Warrelyke* manner againſt his *Subiects*, and ſo (as it were) ſhaking chame of, *Reiecting* theyr *Earneſt* and *Lawful Petitions* They (finding them ſelfs altogether caſt *Loſſe* and *juſtice Denied* to them) ſhalbe forced, and muſt *Reſolve*, to take them to another *couſe*, and to uſe al *Poſſible, Lawful* and *Readieſt Meanes* for the *Saferie* and *Defence* of *Theirſelfs, Religion* and *Liberties*.

The Banner.

m Joh 8, 37.
 Iohn 13, 35.
 Mat 23, 53.
 Act 17, 16.
 m Mat 23, 13, &c.
 Mat 7, 16, 22.

Signifyeth the *True Reformed Religion*, by the ^m *Sincere* *Profeſſion* and *Practiſe* whereof, *All Faithful Chriſtians* (as *Souldiers* by theyr *Cullours*) are *Knowne* and *Diſcerned* from *Tyme-ſerving-Hypocrites* and *Inſidels*.

The Croſſes into the Banner.

o Psal 31, 19
 Job 14, 19
 Iohn 16, 33
 2. Tim 3, 2.
 p Lam 2, 14
 Gal 2, 4.
 2. Pet 2, 7.
 Gal 6, 12
 Ezech 13, 20
 1. Kings 12, 25, 26.
 Jer 6, 14
 Jer 8, 17.
 Jer 23, 29
 Jer 5, 6.
 q Job 5, 12, 13
 Psal 11, 23
 Psal 119, 21
 Prov 15, 25
 1 ſa 2, 12
 Luc 1, 51
 1. Prov 12, 7

Signifye (by and attour theyr *Ordinarie* uſual *Signification*) the ^o *Manyfold Troubles Miſeries* and *Calamities*, where unto al *Righteous True Members* and *Disciples of Chriſt* (in this *Lyfe*) are *Subiect*. Item al the *Croſſes* in the *Banner* both *Beginning* and *Ending*, *From* and *Into*, the *Edge* or *Bordr* of the *Banner*, Signifye, that (according to the *Old Proverbe Omne Malum ab Eccleſia*) Ordinarily in al *Ages* the greateſt *Troubles* were (as yet they are) *Bred* and *Occaſioned* by ſuch as carie the *Name* and *Shew* of *Gods Meſſengers*, but whoſoever wil but, with ſound *Iudgement*, cal to *Mynd bygone Examples*, with open *Eyes*, behold *preſent Experience*, and with patient *Hearts* waite upon the *Lords due tyme*, ſhal certainly *Learne*, clearly *See*, and ſurely *find*, that *God* ever hath ^q *Skattered* the *Proud* in the *Imagination* of theyr *Hearts*, ſtil doeth ¹ *Overthrow* the *wicked* in theyr *owne Interpretes*, and finally

finally shal make the *Enemies* of his *Truth* 'wring out' and *Drinke* Prov. 1, 18.
the Dregs of his *Wrath*, and put Them to 'Everlasting *Shame* and *Perpetual Confusion*.
 Cor. 3, 19.
 Psal 75, 8.
 1 Pet. 2, 11.
 1 Mai. 4, 11.

The fyve Rings.

Signifye *Al the Faithful Covenanters in Scotland Nobilitie, Gen- v Exod. 19, 5, 6;
 trie, Borrowis, Ministers and Commons, Item the Fastening of the
 Rings into the Banner, Signifyeth how w Deeply they are Sworne
 and firmly Bund and Obliged (Coniunctly and unseparably)
 to Mayntayne, Defend, and Cleave fast, unto, the True Refor-
 med Religion, to theyr Lyfes End, Item as the Louing of the
 Garter may wel Separate the Sword from the Rings but can not
 Separate the Rings from the Banner, So the Breach of Peace may
 wel make a Separation betwixt King and Subiects but shal never
 be able to make any Separation betwixt the Sincere Covenanters
 and True Religion.*

Exod. 19, 5, 6;
 Exod. 24, 27, 28;
 Lev. 2, 2, 3;
 Deut. 5, 2, 3;
 w Exod. 24, 8;
 Lev. 2, 4, 8;
 Lev. 26, 9, 15, 25;
 2, 3, 4;
 Deut. 4, 13, 23;
 Deut. 7, 9, 1, 2;
 Deut. 8, 18;
 Deut. 29, 1, &c;
 Iosue, 24, 25;
 2. Kings, 11, 7;
 2. Cron, 34, 30, 37;
 2. Rom, 8, 35, 38;
 Psal, 119, 33, 86.

The Streamer.

Signifyeth *The good Cause, Item the Cord* (wherby the Stre- y Psal, 74, 2, 23;
 amer is fastened to the Thrissel) Signifyeth *the Bond of the Cove- 2. Ezech, 2, 9, 37.
 nant*, wherby the *Faithful Covenanters are Fastened and Knitt
 to the Good Cause.*

Explication of the Matter Expressed in Thrissels Banner.

The Title.

As al Right and True-Mynded Authors ever Studie and In-
 devore to Intitulate theyr Labours and Wryttings, So, that, the
 Spectator at the first View, and the Reader in one Word, may take
 up and Conceive the whole Matter, together with the Author
 his Scope and Intention, So I (according to my simple Iudgement)
 have thought *Thrissels Banner* the fittest Title for that *Werke*, the
 whole Matter therein containned, Belonging properly to the
 present Estate of Scotland and Inhabitants thereof.

Liberum Hilarem.

Standing within the Body of the Thrissel, Signifyeth that
 which is Free is Joyful.

2. Lev. 23, 100.
 1. Tim. 6, 1, 6.
 Psal, 14, 7.
 Su



THRISSELS BANNER

Tandem Bona Causa Triumphat

HOLD FAST THE TRUETH CARE NOT FOR MORTAL MEN

WHEN EVER FAYTHFUL HEARTS BEHOLD OUR CROSSED NATION
OH THEY WIL DROWN IN GRIEF UNLES FOR INFORMATION
THEY ENTER IN GODS COURTS TAKING DILIGENT VIEW
OF ENDLES TRUETHS RECORD SHAL ALWAYS FIND THIS TRUE
THAT OLD MAN MURTHRING FOE INDEVORS T HAVE REWALLED
HIS DOWN THROWN BABYLON AND SVPERSTITION STALLED
EXPRESLY WHER CHRYSTS FLOCK HIM ONCE DID BANISH OUT
MIGHTY YEA DEVLISH SNARE SHEE FRAM'D AND CAST ABOUT
TRUE HEARTED THRISSELS FAYTH BY CRAFTY GUYLE ALLURING
HIS ANTECHRISTIAN WHOORE HATH LATELY BENE PROCURING
AND SOUGHT HE WONTED THRONE AMONGST US SURE TO PLANT
THEN WEE QUICKLY RENEWD OUR OATH AND COVENANT
CONFESS'D OUR SINS TO GOD WHO HEARD OUR SUTE HIGH SOUNDED
OUR CHURCH AGAINE WAS SWEPT OUR FOES ON EARTH CONFOUNDED
NO LAW COULD THE MEXCUSE BLIND GUYDS GOT HENCE IN YRE
TO RE-CANT PRELATISHOPE THEYR CANNONS GAVE FALS FYRE
RIGHT SENTENCE WAS PROCLAM'D THE ETERNAL VALE SURED
OPPRESSORS PLOTS UNKLOACKTH YRLINGS DAMND AND ABIURED
LYKE VIPERS BROOD THEY STILTROUBLING OUR STATE ABYDE
UNBUCKLING BRITTANS CROWN FOR DOUBLING OUT THEYR PRYDE
SINCE CHRYST BECOME OUR KING S YONSTRUETH OUR FONDATION
WORLDLINGS DID EVER CROSS OUR PEACE AND REFORMATION
ENVY TH INFERNAL CHEIF UNCESSANTLY TORMENTS
EVA'S TRUE PROMIS'D SEED BY RESTLES INSTRUMENTS
LET CHRISTIANS NOT GROW FEARD OF SATANS ROARING STORY
FOR THIS OUR WRESTLING DAY WIL BRAVELY END IN GLORY
EVN THIS OUR TEMPRAL YOKE IT SHAL YEELD AND BRING HOME
A CROWN OF FRIGHTE ONES TO THOSE THAT OVERCOME
REPOSE ON HIM WIL WEE THAT FURTH OF DARKNES DREW US
GOD SHAL (MAINTAYN HIS CAUS) NO DOUBT FULLY RESCUE US
ON HIS TRUETH WEE'L DEPEND SINCE THOW OUR EARTHLY HOPE
DECEIV'D BY MONS TERS MASK'D CONDEMN'S OUR LOYAL SKOPE
THIS MULTIPLYES OUR GRIEF THAT THOU O THRS SELS IEWEL
HAST TURNED BRED BORN LOVE IN WRATHS AL WASTING FEWEL
EXPECT NO CONSTANT PEACE THY DIADEME WIL SHAKE
NO TRUERE S T THOW CANST KEEP IF CROSS'D TRUETH THOW FORSAKE
CHARI S WORTHY FAMOUS PRINCE WEIGH WEL THIS FINAL SEASON
AND QUEENSH THE KINDLED FYRE APPEAL FROM RAGE TO REASON
REPAIRE RELIGIONS WALLE S LET WRATH WITH PHAR O'DROWN
OH DEAR HEAD ROOTE OUT SUCH WHO SEEKE THAVE THEE DISMEMBERD
LO NOW THOW CANST ATTAYN TO FAYTHS DEFENCE RENOWN

EXPECTING THE ENDLES CROWN MOST COMFORTABLE

EE OF AL MEN WERE THE MOST MISERABLE

Remember My hel's al Race and thy
Thou ventur's Crown and
Peace by Draw ing of thy Sword
face or

PRO
LECE
REGE
GREGE
SE
MAY BEN
ANOR
SOTLOS

Si Deus nobiscum Quis contra nos.

1. Psal. 21. 1, &c.
Psal. 71. 1, 5.
Psal. 56. 11.
Rom. 8. 31.

Standing into the two Leases of the Thrissel, Signifyeth that al those ^o who have God on theyr syde, need not Feare nor Care much Who be against them.

Tandem Bona Causa Triumphat.

2. Psal. 17. 37.
Jer. 29. 11.
Psal. 105. 19.
Rom. 8. 23.

Standing into the Streamer, Signifyeth that ^c The good Cause shal finally (in The Lords due tyme) Triumph.

Pro Lege Rege Grege.

1. Iosua. 22. 12. &c.
1. Sam. 10. 5 &
11. Kin. 12. 16. 24

Standing in the Margine before the Sword, Signifyeth What only are Just and Lawful Causes for Raifing up Armes and Publique Warre, To witt, ^o For the Maintenance of Gods true Worship, ^c Maintenance of the Authority of Lawful Superiours, ^t and For the Maintenance of the Common Wealth.

Crede mihi verum Libertas optima rerum nunquam Servili sub Nexu vivete Filij.

1. Cor. 7. 21.
Gal. 5. 1.
h. Exod. 1. 14.
Exod. 6. 9.
Exod. 20. 2.
Deut. 28. 68.
1. Cor. 7. 23.

Standing upon the Hand of the Sword, Signifyeth (in a Praying and Recommending Manner) the ^h Happy Estate of Freedom and Liberty, and to the Contrary Dispraying, and Diswadding al Men froin, the ^h Miserable and unhappy Estate of Slavery and Cruel Yoke of Bondage.

Remove the VVicked from the King in Righteousnes then shal he Reign.

1. Kings. 4. 31.
2. Cron. 22. 4.
Esa. 4. 5.
Ester. 5. 17.
Psal. 41. 9.
1. Prov. 20. 16.
Psal. 26. 5.
Psal. 107. 3 &c.
Psal. 119. 115.

Standing upon the Booke, is Collected out of the Grave Sentences and Pithy Parables of the ¹ Wysest King Who never had nor that have ane Equal, Signifyeing how Ordinarily ^h Wicked Counsellours are Nearest Kings, and how Necessary it is (if the King desyreth His Throne to be Established in Righteousnes, not only to be Just, Pure, and Righteous Himself, but also) to ¹ Skatter the Wicked to Close his Eares and Barre his Court-doores upon al Prophane Courtours and Corrupted Counsellors.

O King

GREGE

REGE

LEGE

PRO

IN DE

SONI

FIR

MET

Whithers
True Word
Remember My
heirs
and thy
al Race
thy Loss
King of Roy
bec. it's

SUPPLIES

knot. lous

DO

LIBERTAS OPTIMA RERUM

NUNQUAM SERVILI SUB NEXU VIVETE FILII

VINC

ELUM PA

CIS

IN RIGHTeous

NES THEN SHAL

HEE REIGN

IN AETERNUM

VERBVM DOMINI MANET

OPPRESSORS · PLOTS · UNK · LO · A · CK · TH · Y · RLINGS · DAMND · AND · ABIURED
LYKE · VIPERS · BROOD · THEY · ST · I · L · TROUB · LING · OUR · STATE · ABYDE
UNBUCKLING · BRITTANS · CROWN · FOR · DOUBLING · OUT · THEYR · PRYDE
SINCE · CHRYST · BECOME · OUR · KINGS · YON · STRUTH · OUR · FONDATION
WORLD · LINGS · DID · EVER · CROSS · OUR · PEACE · AND · REFORMATION
ENVY · TH · INFERNAL · CHE · I · UNCESSANTLY · TORMENTS
EVA · S · TRUE · PROMIS · D · SEE · DBY · RESTLES · INSTRUMENTS
LET · CHRISTIANS · NOT · GROW · FEARD · OF · SATANS · ROARING · STORY
FOR · THIS · OUR · WRESTLING · DAY · WIL · BRAVELY · END · IN · GLORY
EV · N · THIS · OUR · TEMP · RAL · JOKE · IT · SHAL · YEELD · AND · BRING · HOME
A · CROWN · OF · RIGHTE · S · ONES · TO · THOSE · THAT · OVER · COME
REPOSE · ON · HIM · W · I · L · WE · THAT · FURT · H · OF · DARKNES · DREW · US
GOD · SHAL · (MAINTAYN · HIS · CAUS) · NO · DOUBT · FULLY · RESCUE · US
ON · HIS · TRUTH · W · E · L · DEPEND · SINCE · THOW · OUR · EARTHLY · HOPE
DECEIV · D · BY · MON · S · TERS · MASK · D · CONDEMN · S · OUR · LOYAL · SKOPE
THIS · MULTIPLY · S · OUR · GRIEF · THAT · THOU · O · TH · R · S · SEL · S · IEWEL
HAST · TURNED · RED · BORN · I · OVE · IN · WRATHS · AL · WAST · ING · FEWEL
EXPECT · NO · CONSTANT · PEACE · THY · DIAD · E · ME · WIL · SHAKE
NO · TRUERE · S · T · THOW · CANST · KEEP · IF · CROSS · D · TRUTH · THOW · FORSAKE
CHAR · L · S · WORTHY · FAMOUS · PRINCE · WEIGH · WEL · THIS · FINAL · SEASON
AND · QUE · NS · H · THE · KINDLED · FYRE · APPEAL · FROM · RAGE · TO · REASON
REPA · RE · RELIGIONS · WALL · S · LET · WRATH · WITH · PHAR · O · D · DOWN
OH · DEAR · HEAD · ROOTE · OUT · SUCH · WHO · SEEKE · THAVE · THEE · DISMEMBER · D
LO · NOW · THOW · CANST · ATTAYN · TO · FAYTH · S · DEFENCE · RENOWN
VA · YN · HAMANS · MUST · BE · TRYD · TRUE · MORDECAIS · REMEMBER · D
S · COTS · TWELF · TYMES · NYNT · MAN · KING · HOLD · FAST · KING · FERGUS · CROWN
IF · CHRISTIANS · HOPE · WERE · BVT · IN · THIS · LYFE · THEN

F · S · CROWN · MOST · COMFORTABLE

Tho al the Power and Strength Of Satan Hell and Death
masked with Worldly Toys Thyne (O Lord) here Oppressed
Cunning Cursed Fools at length Contentles through Foes Breath
hame in Thy Upper Joyes Thee with Thyne halloo Blessed

1640



O King of Royal Race, Remember My true VVord
thow ventur's Crown and Peace, By Drawing
of Thy Sword.

Standing upon the *Sheath*, is a *Warning to the King*, Signifyeing
the great Danger of a *Domestike Warre*, and that^m a Kingdome
Divyded against it Self can not Stand. m Mat. 12, 25.
Mark, 3, 24.
Luke 11, 17.

If this Knot lous'd bee, it's thy Loss and thy heirs
Whither the Victorie, bee on thy fyde
or theirs.

Standing upon the *Garter*, beginning upon the *Knot* thereof
about the *Gardes*, is a *Reason* Backing and Binding the foresayd
Warning, Signifyeing what *Fruits* and *Effects* the King is to Ex-
pect by casting louse the *Knot of Peace*, and *Drawing the Sword*
against His Subjects, Showing^a the *Uncertaintie* of the *Victory*, and
how His *Majestie* (goe as it wil) shal always be a *Loser*, for if
His *Armie* bee *Victorious*, Hee may wel Gaine^o a *Frothy Prayse*
of *Flatterers*, and *Bellie blowers* of those *Troubles*, together with
ane outward *Show* of *Compelled Obedience*, but in the Meantyme
Hee shal Lose the *Hearts* and *Affection* of His *Subjects*, if Con-
trary, & then His *Losse* shal be greater (by and attour the *Staine*
of His *Honour* and *Reputation* at Home and Abroad) then al the
Power and crafty Witt of His *Cruel Warre-Counsellors* shal be Able
to restore. n. Kings, 20, 12
Cron, 5, 6.
Prov, 16, 33,
Prov, 21, 30, 31,
Psal, 98, 1,
Amos 2, 14, &c.
Psal 11, 16.
Dan, 11, 21, 32
34
2 Cron, 27, 12,
Dan, 2, 21,
Psal 9, 19, 20,
Psal, 119 6, 80,
Luc 14, 30,
Psal, 68, 30,
Eccl, 9, 18,
Prov, 12, 20,

Dominus firmet Vinculum Pacis.

Standing into the *Neather End* of the *Garter* is a *Wish* and ear-
nest *Desyre* of the *Godly*, for *unity*, *Amity* and *Concord*, Praying
The Lord to *Establishe the Bond of Peace*, Item the *Standing* of
this *Wish*, into that end of the *Garter*, neare the *Knot* which is
about the *Gardes*, Signifyeth, that if the *King* (in whose *Power*
it is under *God*) keep fast this *Knot* and be *Addicted* unto *Peace*,
there is no *Doubt* but His *Subjects* in *Scotland* in tymes comming
shal *Remaine* (as they have ever bene) *True Loyal* and *Obedient*
to Him (theyr *Natural Prince*) in al *Things Lawful*. 1 Psal, 122, 6 &c
Psal, 147, 14
Eph, 4, 3
2, Thess, 3, 16.
Tosia I, 16, &c.
1 Kings 12, 7, &c

Hony soit Qui Mal y pense.

Standing into the *Upper End* of the *Garter*, is the proper
B Decon

o 1 King 13, 8 16
 7. Kings 13, 24.
 Jerem. 22, 5.

Deton of the Garter about the Kings Armes where this hath its owne Signification, only the Standing of the same in that End of the Garter neare the Thrissel, Signifyeth, that if the King can not be ^v Diswaded, but Absolutely wil Louse the Knot of Peace, (which yet is fast about the Gardes) then no Man should think Evil or Rashly Condemne the (Compelled) Lousers of that Knot which yet holdeth fast the Thrissel.

In Defence.

w Rom 13, 1, &c.
 1. Pet. 2, 13. 7.
 1. Mai 4, 23.
 Ierem. 22, 3, &c.
 Prov 8, 15.
 Dan. 2, 21.

Standing upon the Gardes of the Sword, is the Kings owne proper Deton, and in this Place it Signifyeth to put His Ma^{tie} in Remembrance, When Hee is going to Draw His Sword, to Ponder and Meditate upon this His owne Deton, and to Consider, that even as the Gardes of the Sword is Ordained only for Defence (not for Offence) of the Body, and particulare Members, of Him that maketh use of the Sword, ^w So that Temporal Power which The Lord hath gevin Him, Hee is to Employe and Chiefly to use, in Defence, of Himself, and of His Natural Members, Defending The Cause of Him by Whom Kings Reigns.

Hold fast the Trueth, care not for Mortal Men,
 Expecting th' Endles Crown most Comfortable, If
 Christians Hope were but in this Lyfe, then
 Wee, of al Men, were the most Miserable.

x. Mai 58, 1.
 Hof 5, 8.
 Joel 2, 7.
 y. Mai 106, 23.
 Ezek 13, 5.
 Ezek 22, 30.
 Ezek 33, 17. &c.
 Ezek 33, 7 &c.
 Luc 12, 42.
 Tit 2, 7.
 3. Cor 4, 1, 2.
 Mat. 5, 6.
 AG 1, 22.
 2 AG 14, 23.
 Luc 9, 23.
 a 1 Pet. 1, 22.
 1 Tim 6, 19, 20.
 b Mat. 6, 19.
 c. 1 Cor. 5, 19
 Rom. 8, 24.

Standing into the Edge or Border of the Banner Signifyeth, even as it goeth round about Environning the Banner, So al Faythful Pastors Continually are goinge about in every Part, ^{*} Blowing the Horne from Corner to Corner, ^v as True Shepherds Standing (as it were) into the Gap, Environning the Flocke committed to theyr Charge, as good Watchmen Advertising the People of the apparent Dangers, and as careful Stewards ever Provyding Spiritual Foode for al such as Hunger and Thirst for Righteousnes, Confirming the Hearts of the Godly Exhorting them to Continue in the Fayth, Affirming that ^z Croffes and Afflictions are the right Way and Entrie to Heavea, Encourageing them with a Christian Constancie to ^a hold fast the Trueth, Despying al Those whose greatest Power is only to ^b Kil the Body, and to Consider that theyr ^c Hope and Felicitie is not only in this Lyfe, but that They shalbe Crowned with Endles Joyes and Blessed Happynesse.

pyneffe when this theyr short Pilgrimage is finished.

VVo to Them that Control Us,
Wee'l Fear God, then Carolus.

2. Cor., 12,
Col., 1, 5,
Tit., 2, 13,
Heb. 6, 19, &c
1. Ioh., 3, 2.

Being the first Letters of everie Lyne into the Banner, Signi-
fyeing that ^a Grief and Wo shalbe the End of al Those that Spyte-
fully Controlleth and Maliciously Condemneth the Loyal Covenan-
ters of Scotland Because they ^c Preferre the Fear of God before the
Fear of Farthly Kings and Princes.

d Iai., 10, 1
Prov., 17, 15,
Iai., 5, 29,
Mat., 12, 7,
Luk., 6, 37,
e Hoie 5, 11, 12,
Prov., 24, 21,
Aq., 5, 29,
1. Pet., 2, 17,
Iai., 5, 12, 13,

When only Thriffels King our Faythful Steward Born
S. Andrews Cros Enioy'd, We Ioy'd
by Trueths Plantation.

Standing into the first or Formest (called the S. Andrews)
Cros Signifyeth the ¹ Joyful Estate of the Church in Scotland, at f 2 Kings 2, 1, 9,
that Tyme of the Blessed Reformation When King James, 6. was
King of Scots only.

2. Cron., 34, 33
2. Cron., 29, 5,
Psal., 97, 1, 8, &c,
1. Pet., 1, 6, 8,

But since the double Cros of Britains Chief was Worn,
Worldlings did ever Crosse our Peace and
Reformation.

Standing into the Second (called the S. George) Cros, Signi-
fyeth How (since the Ile of Brittan came under the Govern-
ment of One King) the Imps of ^b Superstition and Seeds of Tyle
Ceremonies have (Secretly and Openly Peece and Peece) bene
Sent, Brought, and Crept in to the Church of Scotland, By
Carnal Men and Such as (with ^b Dem. as) Embraced this
present World.

g Mat., 15, 3, 6,
Marc., 7, 9, 13,
Col., 2, 8, 20,
Eph., 1, 6
Iai., 9, 13.
h 2. Timo., 4, 10,
Luk., 11, 30,
Iam., 4, 4,
1. Ioh., 2, 15 &c,

Explication of the VWords Comprehended
Within the Body of the Banner.

The Meaning and Substance of the whole Verses Consisting in
43. Lynes, is Briefly this, To Witte, 1. A Lamentable Speech
of Al the Godly Within the Realme of Scotland Directed to Al
the Members of Iesus Chryst Dispersed throw the whole World,
Showing, that the Hearts of the Faythful (if They only Consider

i Psal. 73, 15, 16. and cast they Eyes upon the ^s present Estate of Scotland, Loadened with Crosses and Calamities) shal be Overwhelmed with Sorrow & Psal. 73, 17. Dolour and Grief, But yet ^k as soone as They shal Enter into the Sanctuary of God and take Consultation of His Infallible Verity, They shal Find this to have bene Ever the continual Practise of ^l the Devil (Who is a Murderer from the Beginning) Always to Persew (with greatest vehemency) ^m Those Who once were under His Dominion but Laboureth to be Freed of His Yoke, and more and more to Banish Him and Idolatry out of theyr Hearts and Bounds, And when Hee can not get Them under his Clawes so Openly as Before When They were wholly Blinded in Superstition, ⁿ Hee Stryves to Effectuate the same by Crafty and Subtil Allurings, &c.

n Act. 13, 10.
2. Cor 11, 3.
Eph. 4, 14.
Gen. 3, 13.

o Prov. 16, 11.
2. Pet. 2, 2.

p Mat 12, 45.
Luk. 11, 26.
2. Pet. 2, 10.

q 2 Cron 34, 27.
Iere. 50, 4, 5.

r Psal. 74, 2.
1. Kings 8, 51, 52

Psal. 28, 9.

Psal 33, 12.

Psal 66, 9.

Psal 94, 14.

Psal 42, 19, &c.

Psal 56, 10.

Mat 15, 14.

Mat 2, 6 &c.

Iohn 9, 39 &c.

Rom 2, 9, &c.

2. Pet 1, 9.

2. Cor 4, 4.

1. Mat. 5, 3, 6.

Mark. 7, 57, &c.

* the Pretended

Bishops of

Dunkell

Catnes

• sknag.

2. How Hee Lately sought to Re-Establish, His Decayed Whorish Throne of Spiritual Adultery, in that Kingdome, Thinking with Maine and Might ^o to Bring Them Againe to (Theyr once Vomitted) Slavery, and so Planting the Seate of Darknes amongst Them, Surer then Before, to Make Theyr ^p Last Estate Worse then the First, &c.

3. How The Lord Disappointed Satan, and Mooved the Hearts of His People, ^q Speedily to Renew theyr Covenant With Theyr God, Confesse theyr Sinnes and Cry for Mercy and Help at His Hands, ^r Who (Pitying His owne Inheritance) Heard Theyr Groanes and did Graunt them theyr Earnest Desyres, in Cleansing His Church, from al Filthyneffe and Ydle Toyes and in Skattering the Forgers thereof, Bringing Them and theyr Ceremonies to Confusion, So that those Belly Gods ^s (Blind Guydes both to Others and also to Themselves) not being Able to find out any Reasonable Excuse for those (of Them Invented) ^t Humayne Traditions, neither in Gods Law nor Mans Law, Wondrously Enraged to See such a Suddaine (of them thought impossible) Change, Went Al Amased ^u (Except 3. Who gave Glory to God by theyr Actual Recantation) with Speedy Posting, to the King and Canterbury Theyr Only Hope and Stay (as they Presume and Boast) Showing Them (with Re grate) how theyr Booke of Cannons and Comone Prayers fayled them, how Theyr Plots against the Righteous were altogether Discovered, How the Sentence of Excommunication, against Them (as Hyrelings) was Pronounced, th Eternal Farewel Subscryued, and Al theyr Pompe Glory and Vayne Worship, Damned and Abiured for Ever? This did not Ease theyr Burdened Stomachs, nor yet Satisfie theyr unhealthsome appetites.

Bug

But ^v *Their Hearts being Fraughted with Malice, Fulfilling the Measure of (the Pharisees) their Grandfathers, Lyke ^w Serpents and the Generation of Vipers (being Loath to Part with their Pryde and Ambition) They have still Continued to Trouble and Molest both Church and State and (as ^{*} One of Their Chiefs Boastingly had wanted) done what in them lay, to make Three Kingdomes Shake , for Doubling out the North Cap of their Desyres &c.*

4. How the Church of Scotland was never Free of Crosses and Troubles, since they ^{*} Fought under the Banner of Iesus Christ their King and Captaine for the Defence and Maintenance of Sions Trueth and sure Foundation, and no wonder seeing ^y God himself hath put Enmity betwixt the Serpēt and the Woeman and their Seed. &c.

5. *An Exhortation to All Faithful Christians, that They should not be to much Afraid of Satans Rage and Fury and nor to ^z Faint under the Crosse, But with Courage and Constancie ^a Fight and Wrestle against the Devil the World and the Flesh, ^b the Tyme of our Pilgrimage being but Short (yea lesse then ^c one Day in comparison of Eternity) being certainly Perswaded that ^d All such as Endure unto the End shall be Saved, and that ^e the Crown of Righteousnes is Layd up for All those that Fight a good Fight, Finishing their Course and Keeping the Faith, and to ^f Him that Overcometh Belongeth the Promise of Eternal Lyfe. &c.*

6. *A Rescution of the Faithful Thrisselists, seeing God of His Infinite Mercy Drew them out of the ^h Kingdome of Darknes, they vvill only Repose on him Assuring themselves (vvhile as they ⁱ Main- tayne Gods Cause) of a Full, Certain, and Undoubted Delivervie, And so (vvith a Nevv Courage) they Resolve to Depend upon the Trueth of Gods never fayling Promises, the rather, Seeing The King their Earthly Hope (being Deluded and Deceived by Wicked Counsellors and Masked Monsters, ^k Wolves in Sheep Skins) Reiects al their Lawful Petitions and Loyal Intentions. &c.*

7. *A Complaint To, and Of, the Kings Matie, Regrating How His Natural Subjects their Sorrovv and Grief is Doubled yea Multiplied, vvhen they Remember and Consider that Hee, their Great Jewel, Borne and Bred amongst them, and so should cary the greater Affection towards them, as ^l his Brethren, should have Turned (as it appeareth) His Love into Hatred, Threatning them vvith Fyre and Sword and making Them the Butte of His Wrath and Indignation, Assuring His Matie (if so be Hee Forsake the Professors and Zealous Maintayners of the Pure Trueth, ^m by*

* Vmqlle Pre-
terred Arch-
Bis hop of
S. Andrews.

v Prov 24, 25
prov, 25, 25
1er, 9, 8
Mat, 23, 32
psal, 24, 4
psal, 58, 2
psal, 140, 2
prov, 6, 14
prov, 12, 10
prov, 24, 2
w Mat 2, 13
Mat, 12, 34
psal, 10, 2, &c.
psal, 26, 11
prov, 13, 10
prov, 16, 18
Ezek 16, 49
Obad, 3
Zeph, 1, 0
x psal, 149, 2
1 Tim, 6, 12
2 Tim, 2, 3, 4
2 Tim, 1, 7
Cantic, 2, 4
1 Cor, 1, 13
Ephs 4, 15
Ephs, 5, 23
psal, 125, 13
Zech, 8, 13
Isai, 28, 16
1 pet, 2, 6
y Gen, 3, 15
z Gala, 6, 7
Ephs, 3, 13
Heb, 12, 15
a Ephs, 6, 12
b psal, 119, 54
Gen, 47, 9
c psal, 90, 1
d Mat, 24, 13
Mark, 13, 13
1 am, 5, 11
e 2 Tim, 1, 8
1 am, 1, 12
f Revel, 2, 7, 17
Revel, 3, 15, 23
Revel, 2, 17
g Act, 26, 18
Col, 1, 13
1 Pet, 2, 9
h Heb, 4, 14
Heb 10, 23
i Isai 49, 7
1 Cor, 1, 9
1 Cor, 10, 23
1 Thes, 5, 24
2 Thes, 3, 3
2 Tim, 2, 33
k Eze, 22, 26, 27
Zeph, 1, 3, 4
Mar, 7, 5
Act, 20, 19

1 Dent. 17. 20.
 1 Sam. 3. 3. 21.
 2 Sam. 19. 12.
 1 Cron. 28. 3.
 Psal. 121. 8.
 Psal. 33. 1 & c.
 Prov. 16. 14.
 Pr. v. 19. 12.
 m Psal. 2. 2.
 Psal. 67. 5. & c.
 Prov. 17. 15. 20.
 Prov. 24. 24.
 Deut. 2. 14. 5.
 Nathan. 7. 2.
 Psal. 109. 8.
 Mal. 2. 1.
 Psal. 70. 2. 3.
 Psal. 5. 1. & c.
 Psal. 94. 4. 5.
 Ecck. 35. 12. & c.
 1 am. 3. 5.
 1 Cron. 28. 9.
 2 Cron. 25. 2.
 n Psal. 60. 2.
 1 Iai. 14. 16.
 Joel 3. 6.
 Psal. 5. 9.
 Psal. 123. 3.
 Prov. 20. 18.
 Dan. 12. 12.
 o Ecck. 7. 1. 3. 6.
 Amos 8. 2. 10.
 1 Pet. 4. 7.
 p Mat. 27. 3. 6. 7.
 Mark. 13. 8.
 2 Cron. 34. 33.
 Psal. 57. 8.
 q Prov. 16. 28.
 Rom. 16. 17. 28.
 1 Cor. 12. 26.
 Eph. 4. 25.
 r Psal. 61. 2.
 Prov. 27. 3.
 Luk. 4. 19.
 s King. 18. 4.
 2 King. 23. 2. & c.
 Irai. 49. 23.
 1 Est. 7. 7. & c.
 Rom. 1. 34.
 v Est. 6. 2. 3. & c.
 1 Est. 8. 1. 2. 13.
 Rom. 13. 3. 4.

Cherishing the Crossers and Persecuters thereof) Hee can not Enioye a
 Constant Good Peace nor Solide Rest, but it is to be Feared (as so-
 metymes the Lord turned the Blessings of False Prophets into
 Curses and theyr Cursing to Blessings) that Boasting Vaine and Un-
 christian Threatning of that * Late His Priest before mentioned
 shal Prove but over true a Prophecy, seing * His Matie Triple Dia-
 deme already to much is "Shaken, and (be al Appearance) wil
 yet Shake More, if Those Flatterers (who Preferre theyr owne Stan-
 ding Before the Standing thereof) be Suffered to have the Guyding
 of the same. &c.

8. A Petition of Al True Hearted (covenanters, to the Kings
 Matie Theyr Sovereaine, Mixed with a Serious Counsel, Intreating
 Him wel to Weigh and Consider the present Season and Troublous
 tyme, that the world is neare ane End, and that Rumors of Warres
 are the Beginnings of Sorrows, and Therefore to Pacify His anger,
 to Submit Himself to Reason, to Bury His Conceived Wrath in the
 Bottoome of the Sea and Oblivion, to Build up the Wallles of Reli-
 gion, to Destroy and Roote out Those Bloody Men that Aime at
 nothing (tho under the Pretext of Service to God and the King)
 but the q Separating of Him The Head from His most Loyal and
 ever Truest Members, Assuring His Matie that even now the Tyme
 is Borne, the Acceptable Yeere of the Lord, in which Hee can, and
 ought to, Testifie Before God and Men (as Hee carrieth the
 Name and Title) that Hee is in Deed and Effect A Defender of the
 Faith, Showing His Matie that (of Necessity) Hee must put to
 Death al those Wicked Vaine and Proud Hamans (although they
 were, for the presēt, in chiefest Account with Him) and al Faythful
 and Loyal Mordecaus (Who after Dew Examination shalbe
 found to have done the only best Service to His Matie for the Pre-
 servation of Soule and Body, Lyfe and Honour) must be Remem-
 bered, Maintayned in theyr Right and Priviledges, Defended against
 al theyr Oppressors, and Rewarded according as theyr Loyalty
 (When Sanctified Reason shalbe Judge betwixt Them and theyr
 Adversaries) shalbe found to have Deserved. &c.

9. The Last Lyre is A Conclusion of al the Matter, Contayning,
 first, an Acknowledgement of Al the Inhabitants of the Realme of
 Scotland that the Kings Matie is Theyr King, Secondly a Counsell
 Advysing His Matie to Remember that Hee is Theyr King, and
 that No Earthly Prince can Say as Hee may doe, to Witt, that Hee
 is, even the Hundreth and eight Man-King of Scots (not compting
 His Grand Mother Queene Mary) whereby theyr Loyaltie is Proo-
 ved Beyond Al Nations in the world, thridly to Consider, that as
 Hee

* Pretended
 Arch Bishop of
 S Andrews,
 * His 3. King-
 doms,

Hee is *A King*, and So called (by The Lords owne Mouth) ^{wth Psal. 82. 67.}
a God, So likewise that Hee is a *Man* and must Die as a *Man*,
fourly and Lastly that His *Maj^{ty}* would not *Endanger* that *An-*
cient and Rare Jewel (None Such in al this Univer) * *King Fergus*
Crown, for Such Matters as May and can be *Accommodate* a farre
Surer, Easier, and Better Way, but by al Possible Meanes to Hold
a gripe of it ? Where Unto I Pray * *The Lord* (Who ha'h the Hearts ^{* Prov. 21. 1.}
of al Kings into His Hand as the Rivers of Waters, and Turneth them
Whether hee will it Pleaseth Him) *Incline His Royal Heart*, that ^{y^r Tim. 2. 2.}
Under His Blessed Governement wee may Al Lead a Quyet and
Peaceable Lyfe in al Godlynesse and Honesie, Amen.

Tho al the Pow'rs and Srrength, Of Satan Hel and Death,
 Masking with Worldly Toyes, Thyne (O Lord) here Oppressed.
 Cunyng Cur'd Fooles at length, Contetles throug Fyr's Breath
 hame in Thy upper-Ioyes, Thee with Thyne shal see Blessed.

This Verse Standing under the Banner, being as the Subscription to the
 vubole Work, * Collected out of the Booke of *Vvisdome* (altho *Apocrypha*)
 Signifyeth How al the Godly (notwithstanding they, in this Lyfe, are
 Subiect to Continual Troubles and Persecutions, yet are Established
 in theyr Hope Considering what shalbe *theyr Estate* after this Lyfe,
 How They (at the Last Day) shal Stand before ² God the Iudge of *All* ² Iudg. 12. 27.
Flesh, with Confidence and Bolnesse, even in the Sight and Presence of *Theyr* ^{Psal. 50. 6.}
Wicked Adversaries *Who* then shalbe clothed with *Anguish, Feares* and ^{Psal. 94. 1. 2.}
Terrible Affrightments, When they shal Heare that Comfortable *Voyce* ^{Isai. 13. 7.}
 Spoken to a *Those* whom they sometime had in *Derision*, ² *Come yee* ² *Tim. 1. 8.
 Blessed of My Father, Take and Inherite the Kingdoms Prepared for You from ^a *Psal. 22. 7.
 the Foundation of the *VWorld*. But They to the Contrair (standing as *Re-* ^{Psal. 6. 6.}
 probate *Goates* on the Left Hand *VVising* and Crying the *d Mountaines* ^{Luk. 6. 25.}
 and Rockes to Fall on them, and to Hyde them from the Presence of Him ^b *Mat. 25. 24.
 that Sitteth on the Throne, and from the *VVrath* of the *Lambe* Rescaving ^c *Mat. 5. 33.
 that Irrevocable Doome and unalterable Sentence: Depart from Me Ye *Cur-* ^d *Luk. 23. 30.
 sed into Everlasting Fyre, which is Prepared for the Devil and His *Angels* ^{Revel. 6. 6.}
Would Gods Al Men (of Whatsoever Estate and quality) before they ^e *Mat. 7. 3.
 Begin to Attempt any Thing, could and would Always Remember ^{Mar. 13. 47.}
 that Old Proverbe and Wyfe Counsel *Quicquid Agas, Prudenter Agas* ^{Luk. 3. 27.}
et Respice Finem, And So Carrie Themselves here *Belusv*, as They Will ^f *Psal. 14. 21.
 (yea must) bee Answerable In that Day when the *Secrets* of Al Hearts ^{Psal. 39. 11.}
 shalbe Disclosed, and when *The God of Gods* shal Set Al the *Sinnes* of ^{Mar. 4. 22.}
 the *VVicked* in Ordour Before Him, So shoud Each One keepe Himself ^g *Psal. 50. 21.
 Within the Bounds of His Calling and Always Strive to Have and ^h *2 Cor. 1. 12.
 Keepe the Testimony of a Good Conscience, Obeying (with a Contented ⁱ *Phillip. 4. 11.
 Mynde) the *Commandement* of the Apostle Paul, ^j *Tim. 6. 6.
^k *Heb. 13. 5.*
^l *2. Col. 13. 12.************

Of Thyne Content Thee.

from faryns to King george 1725
 has Scotland been a free King
 210000 Congreged by King 210000